

[313 cont.]

Chapter V. On the Possibility of Making the
Kirghiz-Kazaks Adopt Sedentary Customs.

631 The division of territory, of which we spoke in relation to the
636 camps of each tribe, might cause one to believe it possible to
311 establish each tribe or each descent line on the land it occupies,
177 in fixed positions, since it recalls to a certain point, the idea of
territorial property. But this idea vanishes when one comes to
consider the nature of the country and the moral inclinations of
its inhabitants.

233 The care of the herds and their propagation is, as has been
said before, the favorite and cherished occupation of the Kazaks,
as well as the source of all their wealth. In order to sustain this
branch of economy in the flourishing state in which it is at
311 present, vast pasture lands are indispensable, and considering
181 the inclination of nomadic peoples for brigandage, these pastures
579 cannot have fixed limits, and in addition, they are divided into
two classes, summer and winter pastures. An open plain, smooth
and rich [314] in fodder, is excellent for the livestock in summer,
but during the winter confining hills are necessary, especially for
the ewes, to protect them from the winds and storms, and also
sand which absorbs moisture and on which, therefore, the snow
remains for a shorter time, as well as reeds and heather, which
322 provide good nourishment for the camels and good fuel for the
372 shepherds.

311 This is why every tribe has its winter and summer pastures,
233 the former usually in the south. Thus the Baganaly and the
Naïmans, who spend the summer on the Ishim or the Turgai rivers,
withdraw in winter to the Kuvan-Darya, while the Djappas people
leave the market of Troitsk in November to go toward the shores

of the Syr [Darya]. The same could be said for many others.

It is clear from this that the Kazaks must either have two different
camps according to the seasons or reduce the number of their
animals. In this last case they would do harm not only to them-
selves but also to their neighbors, whose trade relations with them
have the sole purpose of exchanging livestock.

342 a /400/ small space for the hearth. Over the felt, among the rich, they spread rugs, naples rugs, and so on, and sometimes, in order to give more decoration to the tent, they hang them along the walls. Across the tent they stretch ropes and various braids; they hammer in pegs; they bring in their things. Finally, in the middle of the tent they start a fire, put up a tripod, and on it a kettle of water, and prepare the food.

415 The necessary utensils, both for the rich, the moderately wealthy and the poorest yurt are: the tripods, of various sizes, set up over the fire, the cast iron kettles, also of various sizes, wooden troughs for washing the meat, others for storage of beef extract, also wooden dishes, on which they serve the smaller pieces of meat on the table. In order to cut meat into still smaller pieces every [412] Kazakh has a small knife (pyshak) carefully kept in a sheath hung on his belt. There are also wooden, leather and metal pails, tubs, vats, milk pails, sabas (large skins for kumys), tursuks (small skins for kumys), and other vessels of various shapes and sizes, for the storage of milk, cheeses, meat, and for bouillon which is poured from large kettles, and is sometimes drunk at the meat table. There are [213] also wooden mortars, cups for drinking kumys (fermented mare's milk) and for various other uses, and sometimes metal and earthenware [322] plates, leather bags for gathering tezek (dry cow dung, used for fuel), as well as teapots

and metal kumgans (pitcher with spout, handle and lid for washing hands) and other appurtenances of the kitchen and table. The more breakable and the more or less valuable objects

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[Great Horde]

534 generally visited the girl in secret, without the knowl-
 133 edge of her father. This cannot be regarded as true
 matri-patrilocal residence, because the groom did not
 really participate in the life of the bride's family;
 he only visited the girl's camp stealthily, as a stranger;
 he had not acquired a social position yet. It was only
 on the payment of the full kalyu that the groom acquired
 full rights as a husband and the official wedding took
 place. Then the youth was given his tent, and took his
 bride to his father's residence, according to the rule
 134 of patrilocal residence.

585 The Kazakh wedding embodied many features of the
 872 Asiatic steppe pattern generally. The bride on entering
 782 her husband's tent for the first time made obeisance to
 the fire in the husband's new yurt; and in addition she
 fed the fire with pieces of fat, a trait spread in the
 Altaic world from the Kalmuks to the Buryats, and form-
 135 ing part of the general shamanistic fire ceremonial.

852 This ceremonial was repeated among the Great Horde Kazakhs
 on the birth of the first child, bowing to the fire and
 feeding it with pieces of fat. However, in addition, if
 the first child was a boy, it was an occasion for great

133 Radloff, op. cit., I, 477.

134 Idem.

135 Poppe, Zum Feuerkultus.